Volume LXXXIX No. 11 December 13, 1968 35 cents

commonweal

AMITAI ETZIONI • RALPH THIBODEAU • HARVEY COX • J. ROBERT NELSON •

guerrilla christianity

Paul Velde

Swords, Ploughshares and PR • School-Church Underground • Morals & Medicine • Threnody for Sacred Music in 1968 •

PER NEWSPA
PRIESTS LOUNGE
ST JOSEPH'S COLLEGE
RENSSELAER IN. 47978
A-52552 1-72

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS AND VIEWS

Washington lobbyists, almost as a matter of instinct, contribute to the re-election compaigns of congressmen whose powers extend into their areas of self-interest. But not, as a rule, government officials. "It is unusual to find a significant number of government officials donating in the same fashion [as lobbyists]," the Washington *Post*'s Walter Pincus wrote recently.

"Unusual"—but, as Pincus was to demonstrate, not unknown.

The interest of officials at the State Department and the U.S. Disarmament Agency, and some of their wives, in the reelection campaign of Congressman John Rooney (D-N.Y.) was so extraordinary that the *Post* played the story on page-one.

What caught the *Post*'s eye were 14 contributions ranging from $25 to $1,000 to Rooney's $42,243.18 campaign fund. Rooney, as the *Post* noted, happens to be "the man on Capitol Hill who for years has exercised almost dictatorial control over the spending of both agencies."

Rooney backers included Disarmament Agency director William C. Foster, $300; deputy director Adrian S. Fisher, $50; Foster's special assistant Clement E. Conger, $25; and the wife of the Deputy Undersecretary of State for Administration, Mrs. Idar Rimestad, $500. Mr. Rimestad is the number five man at State, and, coincidentally, the department official who works closest with Rooney.

The *Post* wasn't suggesting that there was anything illegal about the contributions, but it was blunt in its implications that there was much that was self-serving in the generosity of employees at State and USDA.

"The bulk of the State Department donations went to Rooney's campaign committee after he had concluded his hearings on the fiscal 1969 budget," the *Post* reported, "but before the appropriations bill finally cleared Congress." The *Post* continued:

"In all, some $24 million was cut from the original budget request. But when Rooney took the floor of the House on May 28 to discuss State's budget, he surprised his listeners by saying, 'I opposed the cut of the State Department's educational exchange program from $44,862,000 to $30 million. This is entirely too drastic a cut in my opinion.' "

The cut was not restored (not then, at least), but three days later Rooney did receive a $100 contribution from Edward D. Re, Assistant Secretary of State for Education and Cultural Affairs.

•

The campaign of sabotage and disruption in West Germany against the draft and the military establishment commanded a three-column headline and lengthy treatment in the Nov. 22 *Times*.

On the other hand, the campaign of sabotage and disruption in the U.S. remains under media wraps.

A man in Oakland was arraigned Nov. 20 on charges of setting off bombs at the Alameda County Courthouse and ROTC headquarters at Berkeley. In the *Times* this merited an obscure five paragraphs on page 93 of the 96-page Nov. 21 issue. Back with the shipping news.

The day of fuller revelation is coming, however. William Worthy, who last summer wrote a Sunday magazine sabotage-and-disruption piece for the Boston *Globe*, has been approached by a publisher to expand the topic into a book. Worthy so intends.

An interesting feature of the obstructionist movement in West Germany—to return, for a moment, to it—is that it is less violent than in the U.S. Also, much of the sabotage and disruption originates within rather than outside the armed forces.

A favorite tactic is the removal of parts and loosening of bolts to cause the malfunctioning of equipment and vehicles. A spokesman for the Defense Ministry refused to reveal the number of such incidents, but he conceded that the figure had risen sharply of late.

•

In its December newsletter, the National Citizens Committee for Broadcasting promises to ride "the issue of responsible and complete political coverage by the broadcasting industry so that the American people will be adequately served in future election years."

Prompting the resolve: "the broadcasting industry's dismal response to reporting the 1968 presidential campaign."

"The candidates, in prime time, were seen almost exclusively in paid political commercials and broadcasts," the Committee's newsletter said. "The issues were rarely touched upon."

Thomas P. F. Hoving, Committee chairman, added his indictment. Because the networks elected to opt out, he charged, "the institution of free elections in this nation is being reduced to the level of selling soap suds and dog food."

•

Father Joseph Musch of Our Lady of Victory Church, Minneapolis, knew what to do when worshippers seeking to dialogue publicly on the Gospel message showed up for Mass at his church. He switched to the Latin. The strategy succeeded exquisitely. Like the old days. No one had any idea what the Gospel message was.

•

Quotes of the Week—Movie starlet Genevieve Waite ("Joanna") on nudity in films: "You can't let your personal feelings get in the way. When someone is spending millions on a film, I don't think it's too much to ask you to take your clothes off. It's not like asking you to change your religion or anything."

—Dame Margaret Rutherford on adopted son Gordon Langley Hall's change of name (to Dawn) and sex (through surgery), and intention to marry a South Carolina male Negro: "I do wish Dawn wasn't marrying a Baptist."

JOHN DEEDY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

Cornered Charisms

Richmond Hill, N.Y.

To the Editors: I was intrigued by the uses you suggested for the restored diaconate ["Future of the Deacon," Nov. 8]: "to dramatically increase our expression of Christian concern in the ghetto; of bringing bible vigils and similar worship services to homes all over our huge metropolitan parishes; of carrying out competent adult education and CCD programs, etc." For a number of years now we have been trying to bring about an effective realization that these tasks are the concern of *all* of the People of God rather than of one particular group. To hand them back at this point would be not only an abdication of responsibility, but also an encouragement to those who still cling to the notion of a clerical corner on the charisms.

The restored diaconate could indeed be of value to the Church, but only if its development goes hand-in-hand with a serious re-evaluation of the whole idea of ministry. MAUREEN F. MC DERMOTT

Mother-of-Six

Storrs, Conn.

To the Editors: Congratulations for publishing Fr. Burtchaell on " 'Human Life' and Human Love." [Nov. 15]. I agree with every word of it, including the charge that the encyclical is "disappointingly inadequate and largely fallacious," that prelates like Cardinal O'Boyle are the real "incendiaries" (every time he opens his mouth I have to dig once again into the roots of my faith in Christ and love for the Church to keep from leaving!), that rhythm is as unnatural as any other kind of contraception.

Above all, I agree with Fr. Burtchaell's conclusions. As a wife for almost sixteen years and the mother of six children plus one recently adopted part-Negro child, I think I have earned the right to say that only a love which

(Continued on page 387)

NEWS & VIEWS: 366 **CORRESPONDENCE: 367**
EDITORIALS: 367
AN END TO FRANCE'S POST-CONCILIAR CALM: *Alain Woodrow* **368**
RHODESIA: WHERE FORCE CAN VANQUISH SPIRIT: *Anthony F. Schmitz* **369**
GUERRILLA CHRISTIANITY: *Paul Velde* **371**
MORALS AND MEDICINE: *J. Robert Nelson* **374**
UNDERGROUND CHURCHES, UNDERGROUND SCHOOLS: *Harvey Cox* **376**
THRENODY FOR SACRED MUSIC, 1968: *Ralph Thibodeau* **378**
SWORDS, PLOUGHSHARES AND PR: *Amitai Etzioni* **380**
VERSE: *Rosalie Boyle* **373** *Joseph Beatty* **382**
SCREEN: *Philip T. Hartung* **381**
BOOKS: **383**

JAMES O'GARA: *Editor*
JOHN DEEDY: *Managing Editor*
PETER STEINFELS: *Associate Editor*
ANNE ROBERTSON: *Editorial Assistant* JONATHAN EISEN: *Editorial Assistant*
MICHAEL NOVAK: *Associate Editor (At Large)* WILFRID SHEED: *Books*
GERALD WEALES: *Drama* PHILIP T. HARTUNG: *Movies* JOHN FANDEL: *Poetry*
ROBERT BARRAT: *Paris* GUNNAR D. KUMLIEN: *Rome* J. M. CAMERON: *Great Britain*

EDWARD S. SKILLIN: *Publisher*
JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts.
Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and July-September, by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016
MUrray Hill 3-2042. *Copyright © 1968 Commonweal Publishing Co., Inc.* *US and Canada, $10 a year. Foreign $12. Single copies 35¢.*

SPECTER OF FAMINE

C. P. Snow is not the first, of course, to predict a collision between rising population and available food, with catastrophe resulting before the end of the century; at Fulton, Missouri, he was only the most recent and perhaps most eloquent. But repetition and eloquence do not arrest the attention of a populace jaded to scare talk, nor those skeptical about the validity of the warnings sounded by Lord Snow. Public credibility remains tentative, and the press reflects that tentativeness. The *Times* carried extended excerpts of the Snow lecture, but without editorial back-up; *Time* gave the lecture the better part of a page, but wasted much of the space on an over-sized picture; *Newsweek* handled the lecture in one paragraph in its "Newsmakers" department.

For those who subscribe to the Snow worries, the response to the lecture underscores a point basic to the Snow thesis: there exists in the affluent world a casualness that amounts to callousness about human life elsewhere. "We see people starving. . . ," Lord Snow said; "we know that they are going to die. We know so much and we do so little. We turn away." The charge may be tendentious, but to buttress his words there is Biafra, where starvation deaths climb toward 20,000 a day, while relief agencies wrangle over legalities and governments place politics before humanitarianism.

But Biafra is a war-engendered crisis, and it is not military crises as such which Lord Snow and many demographers picture as the cloud over the future. A world at peace is also headed toward catastrophe, they argue, through the multiplication of mouths at rates which agriculture cannot hope to match. This fear may be exaggerated, but it is ignored at mankind's peril. The President's Science Committee has named 1985 as the watershed year, the break period between the food and population problems. Lord Snow is

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

even more pessimistic. He sees local famines beginning between 1975 and 1980, and rich countries of the world surrounded by seas of famine by the year 2000, unless three social tasks are by then in advanced stages of operation: "A concerted effort by the rich countries to produce food, money and technical assistance for the poor; an effort by the poor themselves, on the lines of India and Pakistan, to revolutionize their food production; an effort by the poor countries . . . to reduce or stop their population increase, with a corresponding reduction in the population increase in the rich countries also."

The complication, as Lord Snow so accurately diagnoses, is the tendency of affluent nations to "draw the curtains" on the world outside and balm conscience with contributions to the World Bank, fractional allocations of the GNP to foreign aid (when what the challenges call for is up to 20 percent for a period of 10 to 15 years), and tax concessions to foundations, which do vital work but which suffer limitations of resources and spotty coordinated planning.

Lord Snow suggests that youth adopt the food and population-control questions as the compelling causes for which their energies are presently groping. The idea has merit, but it is undercut by the time factor. The machinery of power is not vested in youth, and to wait for a concerned youth to grow into positions of control is to place the food and population crises beyond deadlines which scientists far less pessimistic than Lord Snow fix as points of no return.

Adolph W. Schmidt of the Mellon Foundation advances a sounder pragmatism with the proposal that a White House conference on food and population control be convened as soon as the new Administration is installed. But this is not the complete answer either, for these are not uniquely American problems and even to make them seem so is to handicap the solution by prejudicing the motivation.

Better by far would be the involvement of the United Nations in the food and population problems, to the point where the UN would elevate the issues from departmental concerns to General Assembly priorities. Several purposes would be served. The nations of the world as a whole would be engaged in the resolution of the problems; considerations of race and nationalism could be kept in saner perspective; and, not to be minimized, the UN would be in the happy position of being able to reclaim substantial measure of its reason-for-being.

There should be no delay about confronting this matter, for if time isn't running out, it certainly is wasting. Lord Ritchie-Calder, another eminent Briton, said recently that he is appalled when he hears people talking about the population explosion as though it belonged to the future, and the food problem as though it were threatening. Hundreds of millions can testify that they are already here—"swear it with panting breath," he remarked. The question is, will the world take heed?

An End to France's Post-Conciliar Calm

"The Vatican has nothing but praise for the courageous stand taken by the French hierarchy on *Humanae Vitae*. The document is outstanding in its choice of terms and follows the spirit and letter of the papal document step by step," the Roman correspondent of the French news service, France-Presse, recently crowed. A few days later the *Osservatore Romano* coldly retorted: "There has been no comment as yet by any representative of the Holy See on the French hierarchy's declaration nor, for that matter, on the collective pronouncement of any national hierarchy."

This discordant note sounded in Rome, the first hint of division over the encyclical, is mirrored to a lesser extent in the French statement itself, arrived at after eight successive drafts and 550 amendments, which smacks somewhat of compromise. It is essentially a pastoral document which glides over the doctrinal aspect to dwell, with compassion, on those unable to live up to the "high ideal" proposed by the encyclical. The key phrase is this: "Contraception is never good; it is always a disorder but this disorder does not always incur guilt. (. . .) When faced with an alternative where evil is inevitable, traditional morality teaches that the greater evil should be avoided." In other words, when unlimited child-bearing threatens the stability of a marriage, the former should be sacrificed to the latter.

The 3,000-word statement on *Humanae Vitae* naturally hit the headlines, but the other resolutions voted by the annual plenary assembly of the French Conference of Bishops are worthy of attention. Apart from such practical decisions as dissuading unbelievers or lukewarm Christians from going through the parody of a Church wedding, of allowing the anticipation of Sunday mass on Saturday evening, of encouraging "home masses," of permitting nuns and laymen to distribute communion, of allowing seminarians to have a say in their preparation for the priesthood and to spend their last years of training

COMING

HAROLD WOLMAN and DOUGLAS ROSS take a hard second look at the results of the election:

"The Democrats' dilemma is clear. They must add some large elements to their declining coalition or be prepared to face a long series of electoral defeats. And the prime prospect for addition to the Democratic coalition is the professional middle-class, the fastest-growing segment of the American voting population."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in a parish, the most impressive aspect of the Lourdes meeting was the solid theological contribution made by a group of seven bishops, chosen from those who had been most articulate in their criticism of previous assemblies, led by Paul-Joseph Schmitt, Bishop of Metz.

In simple, direct terms, free from ecclesiastical euphemism, the three documents offered for discussion by Bishops Matagrin, Auxiliary of Lyons, Pailler, Archbishop of Rouen, and Schmitt tackle the burning issues of the day: secularization, the various forms of atheism, structuralism, the "death of God" theology, horizontalism, the present crisis of the institutional Church, etc.

Particularly aware of the unrest among priests, the French bishops decided to allow an unlimited number to take full-time jobs. In 1965, when Rome allowed the French hierarchy to give the worker-priest movement a second chance, it was on condition that the situation be reviewed after a three-year trial period. The time is up, and the hierarchy has decided that each bishop shall be free to send as many priests as he sees fit into the factories. Furthermore, the ban on priests' entering trade-unions has been lifted.

In spite of this positive step there are indications that the crisis of identity which afflicts a growing number of priests in the post-conciliar Church is spreading, even in France where an unreal calm has reigned in the Church since the Council.

During their week at Lourdes, the bishops were somewhat embarrassed to receive a letter, circulated also among 600 priests, signed collectively by about 150 priests, many of them young, most of them working in parishes, a few well-known, like Marc Oraison or Jean Cardonnel, announcing that 34 of them have decided, unilaterally, to take a job. "The time has come," states the letter, "to speak by actions, and we have decided to act *collectively*."

The priests then list further demands, which are the logical conclusion of their action: to change their image of "liturgical functionaries," whose livelihood depends on this activity; to be permitted to play an active role in politics, trade-unions, etc; to start an open and serious discussion on the possibility of married priests; to exercise their collective right in the decision-making processes of the Church, which includes the nomination and transfer of priests and bishops; to enjoy complete freedom of expression, whether in spoken or written form. The letter ends with a proposal to create a "permanent assembly" where the priests who subscribe to this letter—their number at the time of writing has reached 210—can discuss the questions raised with the bishops and the laity.

The first reaction of the French episcopate to this bombshell was decidedly guarded. An official communiqué deplores the unilateral character of their action and underlines the fact that the priest's status can never be considered in itself, divorced from the Church's mission as a whole. There is, however, an obvious desire on the part of the hierarchy to avoid a dramatic escalation of the affair. François Marty, Archbishop of Paris, has shown his customary charity and pastoral common sense in accepting an invitation to lunch in a suburban parish where six of the priests signed the letter.

Two of the priest-signers with whom I spoke insisted that they have neither the desire nor the competence to *define* the Church's mission; they simply wish to remove the greatest preliminary obstacle, the actual clerical status of the priest, by restoring his three inalienable rights: economic, sexual and political.

If this onslaught took the bishops by surprise, it was more by its manner than its content. The French bishops, unlike most other national hierarchies, are largely united in their openness to change, but they suffer from a lack of dynamic, charismatic leadership, and maybe from the French disease of intellectualism. Many priests, on the other hand, faced with galloping dechristianization and the sheer apathy of the "troisième homme"—the man who neither actively believes or disbelieves, but has simply opted out—are no longer satisfied with reunions, forums, debates or brilliant theological analyses of the situation. They want action, now. And if they don't get it, a certain number seem determined to take matters into their own hands.

ALAIN WOODROW

(Alain Woodrow is on the staff of Informations Catholiques Internationales *in Paris.)*

Rhodesia: Where Force Can Vanquish Spirit

Of native Africans and white settlers in Africa that formidable Briton, Sir Winston Churchill, wrote about 60 years ago: "It will be an ill day for these native races when their fortunes are removed from the impartial and august administration of the Crown and abandoned to the fierce self-interest of a small white population. Such an event is no doubt very remote. Yet the speculator, the planter, and the settler are knocking at the door."

In Rhodesia, that door has been ajar since 1923, when the country became a self-governing British colony under a white-settler government. A benevolent paternalism can be said to have characterized European rule in the colony until just before the present decade. Both the benevolence and the paternalism turned sour when the 240,000 settlers felt their status as white bosses and privileges in a cosy white Rhodesia threatened by emergent African leaders demanding not only more and better educational opportunities and more equitable distribution of land, but even universal adult suffrage in a free and united 'Zimbabwe'—the African name for a decolonized, democratically-ruled Rhodesia.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

By proclaiming their independence of the British Crown unilaterally, by tearing up the constitution agreed upon with Britain in 1961, by pulling down the British flag, the rebel regime in Rhodesia tried to wrench Churchill's door wide open for good. Zimbabwe, they declared, was dead.

Mr. Smith's rebellion put many people into uncharacteristic poses. Pacifists as well as radicals called for vigorous military action. African governments, which had only recently, after long struggles, shrugged off the bonds of colonialism demanded that Britain should rule her Rhodesian colony. The Foreign Office in London, which has been lecturing the Americans, among others, for many years about the virtues of recognizing de facto governments has been busy for some time now persuading everyone not to recognize, or trade with, a regime which has ruled the territory virtually unchallenged for three years.

These incongruities—exploited by the Rhodesian propagandists who often plead that their case is parallel to the American War of Independence—must be overlooked or else seen in the light of the one incongruity that matters: a statistical superiority of four million against a quarter-million does not outweigh the advantages of being white rather than black in this country with plenty for all. The old-time sincere paternalist used to speak of a "meritocracy" in which color would achieve its full unimportance. But this concept, though it still flourished in theory, was abandoned in practice when it was discovered that there was no way of enfranchising the people on a basis of merit which would not enlist more African names than European ones.

Thus it followed that there must be political suppression. The official estimate of political prisoners, untried in courts of law, was recently given as well over 600. Radio and television are in the hands of unscrupulous news-benders, who, incidentally, strongly backed Wallace for President. McCarthyism and informers abound. In the weekly list of banned books, side by side with *Nymphomania, Couples, Last Exit to Brooklyn* and *The ABZ of Sex,* one finds *Zambia, Independence and Beyond, African Nationalism, Southern Africa in Transition* and several James Baldwin novels. The latest cinematographic victim of the blue pencil was "In the Heat of the Night."

The prophetic voice of the Church is heard but seldom today. But there are still individual Christian personalities and bodies, such as Christian Action, Christian Care, and *Moto,* the Catholic mass-circulation monthly, capable of reacting against autocratic authority. In 1961 the Catholic bishops wrote in a joint pastoral: "The doctrine of racial superiority as taught and practiced by many in this country differs little in essence from that of the Nazis . . ." After passages in a later pastoral letter were censored, docility became the virtue most in evidence. Last March only one bishop spoke out against the illegal execution of five Africans in Salisbury and that only after the Pope had sent a telegram of condemnation.

Where are things at now? Mr. Wilson has reopened constitutional talks with the rebel leader. Constitutions are fundamental laws which should be almost sacrosanct. Mr. Smith tore up the 1961 "sacrosanct" document. He has violated his own 1965 replacement. He rejected an alternative constitution offered to him by Mr. Wilson two years ago. He set up his own commission to frame a new one. His commission proposed an entirely novel constitution based on the principle of "parity" with unequal halves. This solution was rejected, however, and proposed instead was that the Africans should have complete power in their House of Parliament—but the Black House must be subordinated to the (Rhodesian) White House.

No Guarantees

That Mr. Wilson should be "talking constitutions" with such a man as Smith is alarming. The new British terms are based on fine, honorable principles such as "unimpeded progress towards majority rule," "progress towards ending racial discimination," "testing the acceptability of the new constitution to the people as a whole," releasing political prisoners, and so on. But will these principles be honored? There will be external safeguards—the right of appeal to the British Privy Council against retrogressive amendments to the constitution. But there can be no copper-bottomed guarantees. Will the proposals be acceptable to the Africans? There is no way of telling how the restricted leaders will react to them. Those not restricted have already rejected them.

It has been said here that the preservation of a country's system of government must depend on the acquiescence, if not the consent of the governed. It would be safer to seek the consent. For too many anti-wrong is becoming anti-white. The United Nations has rightly declared the Rhodesian rebellion a threat to world peace. No constitution in itself will enable five percent of a population to continue forever to rule over the other 95. If Mr. Wilson compromises utterly, the battle of the freedom-fighters will intensify and the Southern African guerrilla war, already begun, may take on a significance analogous to that of the Spanish Civil War, forcing the world to choose sides.

Zimbabwe, where many men have already learned that one can be right and yet be beaten, that force can vanquish spirit, that there are times when courage is not its own recompense, will live, will be free. But how? and at what cost? Asia, the Eastern Powers, colored people the world over, but above all Africa is watching. Rhodesia is causing the last twitch of the West's dying conscience in Africa.

ANTHONY F. SCHMITZ

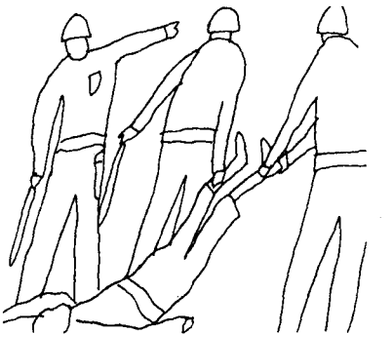
(*Anthony F. Schmitz is associated with Mambo Press in Salisbury, Rhodesia.*)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GUERRILLA CHRISTIANITY

The draft board raids are a sort of theater of literal effects

PAUL VELDE



It isn't only that the West has no Shiva, no symbol of destructive energy, no dance of crashing worlds and chaos. It could also be that we take such things too literally, get scared, and want to know what's going to happen next. Perhaps this is why, to some extent at least, when the ghettos were burning and people in the streets were in a frenzy of cheering the destruction of their own homes, so few of us were struck by the exact image of apocalypse, the dance of flames, the symbolic flavor that moment must have for anybody who has ever lived in a slum. The literal mind tells us a slum is better than nothing, and asks, of course, what now? The same thing was true last year when Father Philip Berrigan and three of his friends just couldn't think of anything else to do that wasn't violent, and went ahead and poured blood over some draft records in Baltimore. What now?

It's hard to realize this was an act of restraint, would in fact be an act of restraint for anybody who might conceivably look behind the polished facade of well-being and statistics, discover the latent slum image lying behind that well-being, those statistics so inflated with self-importance, bargain-basement kill-ratios, and the cost of everything. In actual fact, the blood pouring was guaranteed to appall, stupefy and annoy, which it did, including the good many who are themselves dead set against the war and generally tolerant of protest. This was for the usual reasons, the act being illegal, defiant, something genuinely new to digest. But even on its own terms, the act seemed somehow out-of-joint. Maybe the blood, right enough for what Berrigan and his friends were trying to say, was just too fulsome, in the sense of breaking some hieratic code that says real blood is not to be used, but only the word or a substitute liquid like paint or wine. Or maybe it was too primitive, though it could also be that, quite to the contrary, the blood was observed to be a bit quaint for an up-to-date statement on war and personal commitment, a bloodied head being more apropos for such things these days.

Whatever the case, as a venture in soul-gripping symbolism, the blood didn't come off in any general way, though it had the merit of being clear, which perhaps was its main purpose. As for the religious note to the proceedings, the on-the-spot Christian blessing of the innocent blood being spilled in the war, one suspects even the churches would regard that as an embarrassing exercise in nostalgia, a chunk of the past that seems more like a dream everyday as the real world closes in, the great slum protrudes.

However, for a symbolic act having no chance whatever of physically stopping the war, the destruction was quite real, almost too literal. A Selective Service Board was raided, people at least pushed out of the way and government files commandeered for a few precious minutes of real vengeance. The clincher was that inductions at the Baltimore draft center were actually stopped for several months. Despite its non-violence, the raid had taken on the rather startling features of a regular terrorist strike, that darkling tester of political nerve and general up-tightness. It did in fact put a lot of people working in draft offices up-tight.

A year has passed and draft records have been destroyed on two other solemn occasions, in Catonsville, Md., and in Milwaukee. The tactics were similar, the participants, like the original Berrigan band, consisting of radical Catholic clergy, Catholic peace organizers, and

PAUL VELDE, *who writes on cultural trends and the new media for this and other magazines, is presently working on a novel.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

members of Catholic lay communities variously modeled on the Catholic Worker. An even more lurid symbol of destruction was adopted in the form of home-made napalm, the recipe taken from an Army manual. Again inductions were stalled, the authorities disoriented (in Milwaukee the estimate was 20,000 1-A dossiers burned), and it is all but certain the raids will be repeated elsewhere. The whole rationale of terror implies repetition.

So far 25 persons have been involved in the raids. Except for the two Berrigan brothers, Jim Forest of the Catholic Peace Fellowship, and, for having been expelled as Maryknoll missionaries from Guatemala for aiding guerrillas, Thomas and Marjorie Melville, none are very well known outside of their communities. Yet aside from being, by the standard definition, Christian activists, they probably all share an added distinction in that for them this has increasingly meant leading a sort of double life, belonging, on one hand, to the Christian community, sharing its ultimate beliefs, yet on the other hand living a life of personal commitment and social activism that continually gives lie to that community as Christian, its claims of belief as anything more than self-deception. At best they are tolerated by the Church at large, much as the so-called "underground church" is tolerated, with its parallel structures, houses of hospitality snuggled up close to the ghettos, its focus on liturgical and social experiment, personal risk, its growing political radicalization as it comes into closer contact with the actual conditions of poverty, racism and exploitation as they flourish in this country. For the Church at large, long accustomed to schizoid bouts with reality, this state of affairs might continue indefinitely. For the individuals involved, however, the situation is finally intolerable, if only because out of this double life, and the double church which follows as a natural consequence, comes the obvious question of which is real, where is the center. In one sense the raids can be seen as an attempt, perhaps unintentional, to turn up an answer, not simply for the participants, but for everybody remotely concerned.

Neither purely symbolic nor simply happenings, terror yet not terror, the draft board raids are a sort of theater of literal effects, geared to a public whose personal reality is swamped by the next day's headlines, the rickety whys and wherefores of check-point journalism. The discrepancy between some possible symbolic truth —again one thinks of Newark and Watts, of those cheering people, the TV sets stacked on the sidewalk— the discrepancy between this and the actual damage, immediate problems like housing families, protecting one's own neighborhood, is simply too great for most of us to reconcile. On the one side there is irrationality; on the other, the hard facts of the event. There can be no question which takes priority.

Given that bent of the public eye, it is not hard to guess what 20,000 charred government documents and the prospect of 10-year jail terms can do to make a symbol of religious expiation seem like sheer madness. Yet it is here that the raids depart most sharply from the spontaneous, community-wide ghetto insurrections, those only apparent explosions of irrationality, and begin to take on the aura of theater. Clinically conceived, thorough to the point of being methodical, the raids had a blunt, spare style reminiscent of a well-planned bank-heist, the major stylistic difference being that the loot was destroyed and the participants stayed around to pay the penalty. They were basically lonely actions. The closest parallel that comes to mind are the ritualistic demolitions and desecrations of some recent experimental art, in which the obliteration of pianos and whatnot, and the butchering of animal carcasses, takes on a chore-like mechanical quality. Destruction is not easy work, and symbolic destruction is often lonely work as well, with the audience watching silently, without trace of emotion, the mounting carnage that is both real and symbolic. The alienation of the audience to symbolic destruction is like that of crowds at auto accidents, with time on their hands and looking for an event to spend it on. The fascination is in the detail.

Thus it is as theater, rather than strict symbolism, that the raids have their curious impact. The appeal is neither romantic nor statistical, but ritualistic, the faithful, rather flat working out of a coda. One has only to dust off the writings of Mao and Ché to find the identical zest for the details and detailing of guerrilla war, in which the broader considerations of revolution provide hardly more than a backdrop to the action, the occasion. It is precisely in these details of the struggle, the coda, so to speak, that the lineaments of the ultimate revolution are discovered. In the same sense, the blood pouring and napalm burning were for the sake of the actions, the raids themselves, the details of execution. It is in the details of execution that we must look for the meaning of those symbols of blood and fire.

And the details, it is clear, are those of a guerrilla action, the smallness of the numbers, suggestive of professional cadre, an underground; the very apparent concern of the participants with the media possibilities of their action, with the outrageous: surprise, shock, blatant symbol manipulation. Seen as a whole, this very literalness begins to take on a symbolic shape, transcending its own details to create a singular image of contact—a contact that is no less real for the blood and fire being purely symbolic.

As an image of contact something like a guerrilla liturgy makes sense mainly because there seems to be no alternative. Beside the sheer physical enormity of the Christian edifice, the few morsels of symbolic power it still retains can only be viewed ironically, as a sort of self-comment. What will happen when there are no more Kennedys to bury and the klieg lights are dimmed for the last time? With the lump of the Church's complicity under Hitler still in its throat, the rotarian emptiness of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

its pleas, concerns and anguish today redounding only to its own sense of self-importance, its self-interest firmly planted in the arcana of cleanliness, Godliness and fix-it politics, it's hardly any wonder the passions of belief have quieted down to faint rumblings of indigestion. Or, for that matter, that the recent controversy over the death-of-God outlook should have concluded by shelving the question all together. As for the high hopes wrapped up in liturgical reform, the experiments have simply underlined the fact that no matter how they are packaged, the symbols alone, untouched by human hands, don't work anymore. The *mea culpas* about all this have long passed the three count and a general council was called to pronounce the *maxima*—what next?

Risking Symbol and Belief

The only course open is that of making contact again, and this, call it dialogue, *aggiornamento* or Church renewal, has been apparent on the verbal level for some time. What has not been so apparent is exactly what this will entail, that the whole body of symbol and belief will have to be risked if the Church is to become human again, and not simply Christian. If the death-of-God crisis, the liturgical reform movement, and now the fight over birth control and papal authority, have served any purpose, it has been to deal the death blow to lingering hopes that anything can be solved on the purely theological level, that less than the risk of total liberation can suffice. Such a risk is foreshadowed in Dietrich Bonhoeffer's vision of a religionless Christianity, and is implied in Harvey Cox's doubts in *The Secular City* whether systems of symbolic truth can ever again challenge the literal necessities of history and progress. One would think they would, for at bottom history and progress are themselves symbolic; but whether Christian truth will ever again present such a challenge is something else. For at this point it must be clear that the question is not one of belief, but of survival.

But with belief gone, what is there to survive? This is the most intriguing question of all, for the answer is wide open and will only be discovered in events, in making contact with society at the roots of its own dilemmas of injustice, racism, war and dehumanization. For here we come to the essential business of religion, which is salvation, but salvation that, with the demise of belief, must be tangible, here and now. A church in radical contact with society must be one that identifies with those, the poor, the exploited, the alienated, that have not already been saved by society itself, and takes its strength from that identification and alliance. For the affluent of society are already saved, and mean to stay saved. Religion can only offer them symbols of respectability, belief in their own decent motives. This leaves the blacks and the poor in America, and in the rest of the world about four-fifths of the population, the great unsaved, to whom a Christianity bereft of symbolic power can still have meaning. The meaning, however, is not one of belief, of symbol, but of the Church's commitment to their struggle for a human life, a life that is not judged simply in terms of gaining a foothold on the ladder of affluence, but a life that also includes that ultimate liberation that springs from casting one's lot with humanity.

That springs, one might add, from becoming to the people as fish are to the surrounding water, the first dictum of a guerrilla, the image of making contact, for which sake everything else must become dispensable. The influence of the guerrilla image, part of the growing political radicalization, is unmistakable in the draft board raids and in the para-church from which they spring, with its unorthodox liturgy, permissive life styles, concern with spontaneity and "the moment," its *machismo* that carries over from the civil rights movement, but also derives from the history of contemporary national liberation movements, the life and style of Castro's Oriente Province days, Ché's last stand in the hills of Bolivia, not to mention the guerrilla fighters of Vietnam.

There must also be, perhaps ultimately, in the vision of a guerrilla church, the pervading feeling of anxiety and desperation, the sense of being David confronting Goliath, and a methodical determination to do what is necessary, regardless of consequences. American power, the profound entrenchment of respectable Christianity, the sheer size of the problems that must be faced, all contribute to a syndrome that acts for the moment, yet prepares for a long war of attrition. The destruction of the draft records represents a destruction regardless of the consequences, a burning of bridges to anything that could remotely signify the dead and deadening safety of what passes for Christianity today. The outcome will be determined by what is done, like the meaning of that fire and blood, and out of such action we will perhaps discover who it is we believe in, who is really the living God and survives.

● ● ● ● ● ● ● ● ● ● ● ● ● ●

ROSALIE BOYLE

INITIATES

You have been there too
but cannot name the place
because there was no light.
Someone stirred in the night
as though a massive face
were brooding over you.

Call to mind the black
breaking sea in your ears,
icy breath on your hair.
Those who sojourn there
have done with wrath and tears
when they come back.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MORALS AND MEDICINE

Do ecumenists belong in operating rooms?

J. ROBERT NELSON

Science in general and medicine in particular cannot advance without experimentation. Rats, guinea pigs and monkeys are used with impunity by laboratory investigators, who are opposed only by the antivivisection societies. But when a virus or drug or surgical procedure must be tested for its value in the therapy of human beings, what ethical and legal guidelines can protect both the rights and the life of the human subject as well as the conscience and the legal freedom of the experimenter?

Should babies with respiratory blocks, or children whose physical and mental deformities are beyond repair, be used for experimentation? Should typhoid fever injections be given to prisoners with their consent? Should women subjects be made to conceive by the genetically controlled sperm in artificial insemination, and then brought to Japan or Denmark for legal abortion so that fetuses can be examined?

The range of possibilities open to clinical and laboratory investigation seems to be limitless—unless limited by ethical and legal restraints. Obviously no one in his right mind can condone the unfettered and sometimes capricious experiments done by Nazi scientists upon hapless thousands. The sensitivities of mankind were outraged by the revelation of such atrocities, and the Nuremberg Code of 1947 had to be formulated as a warning against any further abuse of human life. On the other hand, no one in his right mind would erect a barrier against scientific progress by prohibiting the use of human beings as subjects in any case. It is between these untenable poles that the clinician, pharmacologist, biologist and others must work. Many of them sincerely seek an agreed word from society in general, or from the church in particular, by which their decisions may be guided.

They want to decide at the outset, if possible, what the difference is between controlled experimentation and regular therapeutic procedure. If no therapy is intended in a given instance, it may surely be called experimentation. But it has long been held that *all* medical practice is experimental, because no physician or surgeon can predict with full accuracy the result of treatment, every individual being unique. This judgment is all the more significant in the present day then in the past, for it is now incumbent upon virtually every physician that he be a scientist, making his contribution to the whole body of knowledge. Likewise, every patient is a subject of experimentation in some way. The nagging question is: what line distinguishes the procedure, the rectitude of which no one doubts, from the one in which the patient, the experimenter and society have ethical interest?

Such issues attracted some forty-five persons to the Ecumenical Institute near Geneva for the first such consultation under auspices of the World Council of Churches. They were molecular biologists, pharmacologists, clinicians, professors of medicine, lawyers, writers and theologians. They were Orthodox, Protestants, Roman Catholics, Jews and secular humanists. They were experts, dilettantes, and novices in this field.

Attention was directed initially to the diverse motivations which prompt the specialists to undertake experimenting. The public holds the image of either the mad scientist plotting the transmutation of the human race, or else of the self-sacrificing bio-medical saint whose commanding passion is to improve the lot of man. Neither, of course, quite fits the people who do this work. Many do feel the impetus of humanitarian relief and healing driving them to quite selfless dedication. Others have a single-minded desire to push ahead the boundaries of man's knowledge of himself and his world. But the factor of professional advancement and acclaim is never quite absent: papers in medical journals and at international conferences; notice in *Newsweek*, promotion to professorship and beyond that to non-teaching research status, and in times of reverie, perhaps, the laurel and large check from the King of Sweden which signify scientific nobility.

None of these three types of motivation of course, exists in pure state. Neither is it likely any longer that they apply solely to the individual in his solitary work, inasmuch as experiments in the life sciences are done more and more by teams and groups, of which only a relatively few leaders become famous. The corporate research done in modern science thus bears a certain resemblance to the traditional theological research done by Catholic scholars, as distinct from Protestant, in that many of the former have been content to be submerged in the flow of Christian thought rather than stand out as intellectual promontories. The teamwork also means that few men need to make decisions about serious cases by themselves. And in projects involving great risk to the patient or subject,

J. ROBERT NELSON, *a Methodist professor of systematic theology at Boston University's School of Theology, was recently named a visiting professor of theology at Rome's Pontifical Gregorian University, the Gregorian's first Protestant faculty member.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

it is more and more assumed that a committee of experts will have supervision over it.

How do committees, teams and individuals reach decisions about the right or wrong course to be taken? We are confronted here by the same kind of question which pertains to decision-making on social and political issues: namely, what correlation is there between one's philosophy or theology or concept of man, on the one hand, and one's style of deciding ethical issues on the other? If the clinical investigator is a Catholic Christian, are his decisions about unborn children always different from those of a Protestant? Does a Jewish understanding of the image of God in man differ significantly from that of a Christian, and if so, would this difference have bearing upon one's use of a so-called mongoloid child for experimentation? Does the fact that the 'donor' of an organ, or even of blood, in Europe is never expected to receive money for his tissue indicate any different concept of the sovereignty of a person over his body from that prevailing in America?

Theologians in the consultation at Bossey, recognizing the complexity of these issues, assumed a disposition of modesty. The Tillichian formula of correlation between question posed and theological answer given could not be applied. Indeed, no one expected theology to be an answering service. Instead there was a common groping for an acceptable Christian anthropology (doctrine of man) upon which ethical positions could with some confidence be taken. Discussion vindicated the truth of the idea of the convener, Dr. Hans-Ruedi Weber, that the primary theological problem is that of the meaning of man. For better or worse, there was no one present who asserted the naturalist view, that man is simply an ephemeral, living machine. Many accepted in general some form of Christian natural theology, emphasizing the belief that God has created all men in such wise that 'human nature' is equated with man's own resources and capacities for realization and enrichment. Inherent in human nature, too, are the widely recognized rights of man. Among these natural rights are discerned certain ones pertinent to the issue of experimentation: the rights of privacy, of free and informed consent, of redress for wrong, and of life itself. It is these which have already found expression in a number of codes and guidelines written for workers in the biomedical field.

Some felt the insufficiency of this kind of natural law concept, however, and insisted upon the social and evolutionary character of human existence. There is no perfect right of freedom for the individual, for example, because he is always limited and restrained by the larger needs of the society of which he is inevitably a member. The Christian anthropology is never completely within a general doctrine of creation; it is also subject to the doctrine of new creation in Jesus Christ, embodying the self-denying life of love. Man's destiny consists in his being conformed to this expression of love. It is the criterion for evaluating all human behavior. It is also, in the belief of many, the purposeful goal toward which human evolution moves. The name of Teilhard de Chardin entered the discussion at several points in this connection.

Still others concurred with this hopeful estimate of man's destiny, but stressed with vigor the need to be empirical and realistic about the perennial struggle with evil in the world, in human society, and within each person. An Augustinian view of sin can be coupled with a Teilhardian vision of mankind's Christogenesis insofar as one holds with sufficient faith a concept of the purposeful grace of God.

Undoubtedly many would find these assertions about man to be of little help to a clinician who confronts a difficult decision as to whether experimentation should be done on *this* particular patient or subject. But the social consequences of the entire course of bio-medical practice are so far-reaching that those who practice investigations on individuals must have a broad understanding of what they are doing.

Between the general reflection and the particular specification, however, there must be the expected distinction. This is evident, for example, in the Helsinki Declaration (1964) of the World Medical Association. It is a codification of practical injunctions and admonitions for groups and individuals responsible for human experimentation. An official of the World Health Organization reported that as yet relatively few physicians and clinicians or even faculties of medical schools have taken cognizance of this declaration. Since the code is still in the formative years of its influence, the Bossey consultation composed a number of modifications and additions, which are intended to make the Helsinki instrument more consistent in its ethical theory and more adequate to meet all problems which can arise. These will be submitted through the W.H.O. to the appropriate persons.

This was by no means the first time that clinicians and theologians met to discuss experimentation, but only the first of an ecumenical character. Participants reported on a similar study conducted by the American Academy of Arts and Sciences and soon to be published in *Daedalus*. Institutes for the study of related issues of science and theology are found in Chicago, Houston, New York, Boston, and London, among others; but all agreed that their number should be increased. Likewise note was taken of the shocking paucity of courses in ethics in medical schools which really get down to primary insights into man's identity and the rights and wrongs of his actions. But a few initiatives are now being taken to bring some medical, law and theological faculty together for the teaching of such courses. As for the churches, the presumed custodians of a divinely revealed sense of what is good, they have scarcely begun to enter this frontier area of modern society into which new circumstances beckon them.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

UNDERGROUND CHURCHES, UNDERGROUND SCHOOLS

HARVEY COX

Churches and schools seem to provide the most frequent centers of turbulence in today's tempestuous times. In Boston recently, high school students at the venerable old English and Latin High Schools have been waging walkouts against the school administration. Black parents demanded black principals in three Roxbury schools. When they got two principals, they simply moved many of the children out of the third school and founded the Liberation School. Meanwhile, battles have raged around the historic Arlington Street Church (where William Sloane Coffin preached the sermon which figured in his indictment), a Unitarian Church in Wellesley, and the Harvard Divinity School Chapel. In all these places of worship servicemen have asked for and been granted symbolic sanctuary. The struggles around chapels and classrooms as symbolic foci of protest signifies that many people still believe, rightly or not, that education and religion both play a significant role in the future of American society.

This should be no surprise because even a cursory glance at the two institutions will reveal that both today are undergoing enormous changes, and that the problems faced in both instances are remarkably parallel. Here are some:

1. In both schools and churches, the inherited thought structure is now undergoing withering fire, both from popular and scholarly sources. While the public schools have their Jonathan Kozol (*Death at an Early Age*), the churches have their James Kavanaugh. But Kozol's book might just as well have been entitled *A Modern Teacher Looks at his Outdated School* and Kavanaugh's book might have been subtitled *How the Churches Warp the Minds and Hearts of the Young*. There is a large and growing audience for books that are critical of the inherited forms of faith and of education. Over a million people read *Honest to God*. Hundreds of thousands by now have probably read *Summerhill*, and if the interest in George Leonard's *Education and Ecstasy* now appearing in serial form in *Look* magazine is any indication, it will have a wide reading too. Meanwhile, at the highest level, theologians such as Johannes Metz and Jurgan Moltmann are criticizing the very basic structure and substance of the church's message, while educational thinkers such as Jerome Bruner are raising equally radical questions about what we have assumed was "education."

This wave of literature has stimulated a popular interest in religion and education which is not confined to people who are "professionally competent" in the field. Whereas once religion alone was the place where everyone thought his opinion was as good as anyone else's, this is also now true of "education."

2. In both education and religion today, the "profession" is in painful transition. And why shouldn't they be with both ideology and institution changing so quickly? Ministers and priests on the one side, and teachers and administrators on the other now find themselves in the midst of a profound professional identity crisis. While this drives many of the more nervous and insecure persons out of the field, it also provides a wider ambiance for experimentation and innovation for those who remain within it. In the past, teachers and ministers have often been viewed as agents of the socialization process, those who were relied upon to apply the wisdom of the past to the training of the young so that they could live with wisdom and prudence in the future. Both church and school were seen basically as conservative institutions. Now, however, many people entering teaching or the ministry or priesthood think of themselves quite consciously as "change agents." They are oriented toward change and wish to work both within their institutions and in the society at large in guiding and directing the process of change.

The fact that so many divergent understandings of the teaching and religion profession are abroad naturally makes for much disagreement and misunderstanding within the professions themselves. The oldsters mistrust the youngsters. Professional associations and societies become battlegrounds between factions. The stand-patters accuse the innovators of ruining the standards and traditions of the professions, while the young turks insist that only by changing the profession can it be saved from catastrophe.

Incidentally, the development of the profession of education has gone somewhat further in its organization of professional power than has that of the ministry and priesthood. We already have teachers unions, and have had them for some time, whereas priests and ministers unions are now mainly in the talk stage. In fact we have had teachers unions for so long they have already be-

---

HARVEY COX *writes a regular column for these pages. His most recent book is* On Not Leaving It to the Snake.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

come conservative and are frequently more interested in guarding the rights and privileges of teachers than of reformation in school and society.

3. Both in education and religion, a kind of guerrilla warfare between laity and professionals has emerged. Neither lay people nor parents are quite willing to allow things to be run by those in charge the way they might have in the past. Sometimes elements from the professionals group join with the laity, at other times conservative elements of the laity fervently back their allies among the professionals. Still, the growing self-consciousness of non-professionals both in church and in school is a factor of growing significance. When local lay Catholics accompanied by some priests briefly took over a church in Colombia, they probably didn't realize how much their actions resembled that of the black parents in Roxbury, who took over the Gibson School. The Gibson School, ironically enough, is precisely the one whose horrid conditions were so graphically described by Kozol in his book referred to above.

But in the gathering warfare between laity and professionals in church and school, it is not always the laity who are wearing the white hats. Very often it is the priest or minister who becomes the butt of criticism and even personal attack because of his "dangerously progressive ideas." Likewise, the present enthusiasm for parent control should not delude us into thinking that parents or even local communities are the sources of progress and enlightenment in education. There can be little doubt that public schools and parochial schools have become outlandishly distorted in a top-down authoritarian direction. Still, populism has two faces at least, as George Wal-

lace very well illustrates. We must now move toward a restoration of authentic parental participation in the control of schools, but in the long run a blend of controls in the hands of the local community, the teachers and students, and the society as a whole, should be our objective. We can learn a lesson from the church where it has become all too clear in struggles over integration that those churches with the most congregational autonomy are frequently the ones which integrate last. Pressure from the larger community can often correct provincial biases; I suppose that is the real reason why we preserve the doctrine of the Universal Church.

4. Even though both churches and schools are now undergoing drastic institutional changes, for some people the changes are not coming nearly as fast as they should. Consequently, both in education and in religion, an "underground" has appeared. In addition to what is happening within the institutions themselves, we find on their edges, and sometimes hardly in touch with them, a series of parallel institutions trying to work on the outside with no immediate interest in changing the larger structures. In one sense Roman Catholic schools were the first "underground" schools in America. They were founded because of the legitimate objections Catholics had to much of the ideological content of public schools. It is difficult to understand, therefore, why Catholics are not more sympathetic than they are to the efforts of black parents to found community schools where their children can be instructed in the values and beliefs of that minority community. The same holds true for underground churches. One would hope that existing ecclesial authorities would take a positive view on the innovation and experimentation which happens within them, recognizing that very frequently what is valuable in underground institutions eventually finds its way back into the institutions from which they have withdrawn. Meanwhile, underground churches and "minischools" will continue to flourish, often staffed by professionals, either priests or teachers, from the educational and religious "system," where they could no longer exercise their calling conscientiously.

The Sensory Component

5. There is another similarity in what is now happening in schools and churches which does not immediately strike the eye. In both places, one finds today a growing appreciation for the emotional, sensory, and feeling component of human sensibility. Schools are beginning to discover that children learn in a wide variety of different ways, and that touching, smelling, tasting and feeling are also important components of the human personality, components which need to be nourished and developed. Meanwhile in churches, experiments are going on in worship through gesture and dance, through body movement and symbolic action. People are breaking and eating bread together around *agape* tables. Even in that bastion of ecclesial restraint, the World Council of Churches, a "service of touching" occurred in Uppsala. This parallel tendency raises interesting questions about the place of ritual in human life. Among other things, ritual is a way of being "in touch" with the past and of participating with others in the language of gesture and movement. Most of our rituals today of course are rigid and dehydrated affairs. Still, man remains always something of a ritual being. It would be too bad if the churches abandoned efforts to find living rituals just at the point where schools began to discover how essential they are.

6. Finally, there is a striking similarity between the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thought of some theologians and some educational philosophers. Both seem intent on recovering the future-oriented aspect of religious and educational thinking. Both in theology and in education today, "utopianism" has ceased to be an epithet and has become an acceptable term. Among theologians, an effort is underway to reclaim the eschatological perspective to make the church attentive to the future which God brings to bear on the present, shaking it and transforming it. In Ed Schools, the most popular courses today are the ones in which students are encouraged to imagine future "educational environments" (the word "schools" is often avoided), to design curricula and methods which will unlock the untapped potential of children and allow for a degree of human fulfillment undreamed of in existing educational structures. Educational planning has begun to blur into educational fantasy and the kind of utopian version in which everyone is a teacher, the entire community becomes the "school" and "education" lasts from cradle to grave.

Teachers and preachers find themselves faced with many of the same pressures and possibilities. The institutions of which they are a part are breaking into pieces around them, but at the same time fascinating new religious and educational forms are taking shape. Ours is a time when churchmen and schoolmen need each other, not to make churches over into schools or vice versa, nor to proffer old answers to new questions, but to learn from each other as all move toward a future which is both awesome and exciting.

THRENODY FOR SACRED MUSIC, 1968
or,
The People of God Have Been Had

RALPH THIBODEAU

The sign at the entrance to Dante's hell reads, *Lasciate ogni speranza voi ch'entrate;* all hope abandon, ye who enter here. For anyone even dispassionately interested in Catholic sacred music, this might seem an appropriate graffito to be scrawled on the church doors. Only perhaps the original Iconoclasts and the Cromwellians could match the present anti-artistic movement in the American Church.

Whatever impact the "death of God" may have had on Catholicism, it is apparent that it has been paralleled by the death of sacred music. May we who survive be forgiven if we make our threnody.

It is now five years since the promulgation of the conciliar *Constitution on the Sacred Liturgy,* long enough to see shattered the dreams of the liturgists for a noble singing Church. Sacred art music has become the victim of an unwritten Declaration of Irrelevance.

This may not seem unusual in a period of revolutionary turmoil, and at first glance the artistic problem becomes insignificant when held up to the general problems of birth control, poverty, racism and war. But to ignore the troubles of sacred art would be to beg the question. Only in the narrowest sense can we cite revolution as the cause of our neglect. There are no barricades before the church doors, and there is no persecution. We are still filling the churches for Sunday Mass. But what of our singing and our community?

RALPH THIBODEAU *is an associate professor of music at Del Mar College in Texas.*

In the name of the "People of God," the amorphous mass of Catholic humanity for whom, ostensibly, the liturgists commit their Puritanical depredations, we have now been reduced to a non-community of non-singers performing non-music. We have made two artistic compromises in our Church music: we have tried cheap vernacular settings of Mass-texts, and vernacular hymns; and we have tried, in the name of youth, rock and folk music. Both compromises have been found invalid, because both have failed as the vaunted panacea for our musical and liturgical woes. The main reason for the failure is obvious. The musicians who might have helped have not only been left out of the deliberations, they have actually been defenestrated, like so many Renaissance fall guys, their leadership repudiated by ill-advised pastors.

While Catholics have been eager to hear and speak the Good Word in their own language, they have by no means been eager to sing. And without leadership they will not sing. Without the strong choirs and professional organists and directors of the Protestant tradition, popular participation in singing, whatever its promised glories, is doomed to failure. It's as simple as that. If anyone has any doubts, he has only to go to Mass, and then attend a service in a normal Protestant church some Sunday morning. The contrast is enough to make men weep.

People, God's or otherwise, get sick of the same four hymns week after week, and of the insipid playing on instruments that pass for organs, and of poor, leaderless sheep floundering around in search of a tune.

As some day it may happen that a solution may be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sought, I've got a little list of musical offenders, and they'd none of 'em be missed. There's the amusical commentator who fails to lead; the mountebank song leader who leads astray; and three varieties of organ operative: the lady pianist; the student prodigy (also a pianist); and the retired accordion player. All three of the latter have in common an uncommon penchant for pulling out the vibrato stop, and their lack of even an elementary pedal technique suggests that they may have no feet. In some cases their mauling of the manuals suggests that they play in mittens.

As a result of the poor response of congregations to ill-conceived efforts at having them sing, there has been created in the Church a musical vacuum. Into it have rushed legions of litkooks, with priestlings in the van. With no knowledge of music, and, regrettably, no real culture of any sort, they have rushed in where angels fear to tread with their rock-and-roll and manufactured-for-profit "folk music." In both congregational hymn singing and "folk" Masses, the rationale of the incompetent authority has been to cater to the Lowest Common Denominator, to "give the people what they want." And just as in television a vast wasteland has been created by referring all decisions to panders to the L.C.D., so we need not be surprised that the process has created a second cultural wasteland in the churches. There is little artistic, or spiritual, difference between the Flying Nun and the "People's Mass."

Note this resume of a "Rite of Reconciliation" at the latest liturgical conference last summer (*Commonweal*, Sept. 20, 1968). "The rite, cast largely in the form of a

light show complete with multiple screens, a psychedelic rock group known as 'The Mind Garage,' free peanuts and free-flowing wine, was a tour de force (marred only by a vulgar preacher) that excited many, bewildered others, and drove some screaming from the hall."

The "rite" was not a Mass, but the idea of a good folk Mass seems to be to celebrate the joyful news of Redemption with a carnival, with appropriate carnival music, banners, balls and balloons. We have seemed to abandon the Ordinary and the Proper of the Mass for the extraordinary and the improper, all in the name of a rather nebulous dogma that youth must be served, and all the rest of the good "People of God" who are young at heart. And now that rock-and-roll has pretty well had its day, the question inevitably arises, when this stuff goes out of style, where in the hell, literally, are we. With hillbilly coming on strong, how long will it be before we are regaled with *Lord, have mercy* to the tune of "Tears in my Ears," with souped-up fiddles swooping through graceless portamentos, while adenoidal voices make a travesty of the by-then ersatz texts of the *Missa Wilhelmi de Montibus?*

The inescapable fact is that the "People of God" have been had. Either they listen to the drivel that passes for congregational participation at the normal parish Mass, or they go with the kids to the Hootenanny Mass, to have their ears assaulted and their minds insulted.

Given the present state of the musical culture, it is amazing that there are any pockets of artistic music left. But there are some, and their rationale is the psychological truth that the perception of musical beauty can provide a legitimate emotional response to enhance the spiritual message of the Mass. The persons in positions of authority who have brought sacred music to a 2000-year nadir have failed to grasp that truth. It is up to those who can see to lend their sight to the blind, to demand that they no longer lead the other blind into a vicious circle.

I think it is possible to agree with the premises contained here, and still appreciate all the efforts of all the liturgists and others to make the Church more relevant to man in our day. But in the specifically liturgical matters, in which they are granted expertise, they often seem not so much healers of souls as witch doctors, prescribing nostrums and incantations for the worship of the Lord. Perhaps in the present turmoil it is impossible to retain the old structures, literally or figuratively, of the Church. This will have to be seen. But if we may be permitted yet to seek beauty in the architecture, art and music of the Church, if we may yet worship in the temple, then, in all good sense, let us kick out the witch doctors and call back the musicians. The honest alternative is a return to the silent church.

One need not be a complete Gaullist to advert, in the present connection, to the general's great *mot: réforme, oui, chienlit, non.*

AN APPEAL: This past October, the Addie Mae Collins Library and Center of Learning began its second year. We are trying to build a place of hope, revolution, black presence and imagination in the midst of the black community. We get no government or city aid except for one salary (about $70 a week) and our rent and telephone. About 70 children and 50 adults use the library and storefront daily. Cash donations are badly needed if we are to continue. We also need tables, low chairs, toys, crayons, paper, cups and food (we have a community feast daily). We are tax deductible. Checks to: Addie Mae Collins Library Fund, 2067 Fifth Ave., N.Y., N.Y. c/o Ned O'Gorman, Director.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SWORDS, PLOUGHSHARES AND PR

Can the military help resolve our domestic problems?

AMITAI ETZIONI

On Sept. 26, 1968—the date is important—Secretary of Defense Clark M. Clifford declared that he was mobilizing the resources of the defense establishment in a determined attack on some of the nation's basic domestic problems. "The national security," he explained, "depends not only on the quality of weapons and soldiers but also on the strength and unity of the American people." Nor did he stop there. The Defense Department, the Secretary stated, "has a deep obligation to contribute far more than it has ever contributed before to the social needs of our country." He directed the Secretaries of the Army, Navy, and Air Force to produce specific proposals by Nov. 30, 1968.

Actually, it is quite evident that the DOD has no intention and, as we shall see, has a trained *in*capacity to deal with U.S. domestic problems. Anybody genuinely interested in initiating new major programs, especially a serious domestic commitment of the Defense Department, could not but await the view of the new President on the matter—and the Secretary of Defense he will appoint. Moreover on several recent occasions the DOD has indicated that after the war in Vietnam is over it would object to releasing the billions saved (the costs of the war are estimated between 24.5 to 32 billion a year) to domestic programs. First, military stocks which have been depleted during the war will have to be replenished, and next, deferred military needs will have to be attended to. Richard Nixon's staff indicated that he expects defense spending over the next four years to be $72 to $77 billion a year. The present defense budget is almost $77 billion.

A good measure of the seriousness of a commitment to a specific program is the percentage of resources—monetary and manpower—an agency apportions to it.

The DOD, it turns out, intends to spend a smaller fraction of its budget on domestic efforts than most corporations spend on institutional advertising. For instance, one of the three major areas to be tackled, according to the Secretary, is housing—to the tune of $6 million dollars (not per year, but once).

One may defend this "public relations" format on the grounds that such a super-duper over-sell accompanies most of our efforts. Instead of saying we shall try to help the poor to help themselves we declare "a total war for the unconditional eradication of poverty." We do not simply try to narrow the gap between the races but promise "Freedom Now." But, as I see it, this is part of our deeper problem. In the short-run the public-relations over-sell may help to get across a bill or even a candidate, but in the longer run, it backfires against programs which cannot possibly deliver The Promised Land, and against the politics of public relations.

When the necessary means to carry out a program are not available, many agencies like to think that they will *initiate* the desired reform by providing the "seed" money or a "demonstration" project which will somehow lead others to follow in their wake. In the case at hand, "prototype" is the key word. The Air Force plans to build, at its base in Victorville, California, a "prototype low-cost" housing project, at a cost of $6 million, as DOD's contribution to domestic housing. The implication is that builders from all over will flock to copy this inexpensive model.

I'll eat my typewriter if this happens. Could one provide a viable prototype for $6 million, the officials of HUD and every federal and city housing project launched over the last 30 years should be in court—for criminal negligence. Why did they not spend $6 million so productively?

The fact is that to develop a viable prototype usually requires much research, the trying out of a variety of scaled-down and full-scale models. Second, rarely if ever does the prototype carry its message on its own wings. Dissemination systems must be set up. In a society in which everybody is promoting something, it will cost a fortune just to rise above the "noise" level and get builders to know about the project and come and see. Also, prototypes useful in one area—e.g., sunny California—are not likely to suit many other parts of the country. Finally, and most important, few poor persons, localities, or States have the funds to build the necessary houses, even if they are inexpensive.

We do need prototypes; to build one may be a worthwhile contribution to a long implementation process. But unless the problems involved in implementation are understood, and efforts are directed accordingly, this prototype will, like many others, remain without followers—and thus without value, that is, other than for the Air Force base.

AMITAI ETZIONI *is with the Bureau of Social Science Research in Washington. His most recent book is* The Active Society *(Free Press).*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Actually, there is good reason to hold that it would be just as well if the DOD did not become a *major* domestic factor. In countries where the military has become (with U.S. help) the center for the handling of domestic problems, to the extent that they are handled, the following effects have been observed: (1) further weakening of the civilian sector, as the military attracted experts and ambitious youth; (2), a deepening identification with the military as a source of organization and competence, while the civilian sector is viewed as run by ineffectual, corrupt politicians, and, (3) an expansion of the military sector, chiefly by *adding* to its resources those needed for civilian purposes rather than the turning of military personnel and resources over to domestic missions. This is more or less the picture as I saw it in Bolivia and Guatemala and the way I understand it to be, in varying degrees, in Turkey, Korea, and Taiwan.

The danger is not only that democracy would be weakened and fascist tendencies encouraged, but that the military is notoriously inefficient. Unlike business firms, it has no inherent commitment to efficiency as there is no profit motive; and national security—its main product—is very difficult to measure. When the military builds a house, a school or a hospital it is likely to cost more than if it were built by the civilian sector. If the military has idle resources they should be turned over to civilians, either by releasing or lending them, and not used to justify the creation of new, non-military missions for the armed forces. The military is too powerful as it is, and would grow more so should it become our domestic savior.

Having said all this, a few exceptions must be noted. If and where the military has special capacities (e.g., jungle transportation) and if its resources will be converted from military to peaceful uses, such efforts can be quite welcome. Another exception was the desegregation of the military. This set an important precedent and showed that desegregation could be achieved rapidly, by an order—in a speed unmatchable by a civilian agency.

Still another exception is provided by Clifford's recent statement. He suggests that the military be allowed to provide extra inducements to those of its civilian contractors which will carry out their work in slums and/or hire hard-to-employ people. As the military spends half of the federal budget, a really significant impact could be made here. And the military would not need to acquire new missions or divert major resources to its end. The work commissioned would be required anyhow and supervising it would fall within the military area of competence.

Thus, some civilian good on the domestic front can result from the military apparatus. It is just that we do not expect the DOD quite yet to turn more than a few of its swords into plowshares and, if a mass conversion is to take place, we would much rather let civilian blacksmiths do the job.

IF THE SHOE FITS

THE SCREEN

If Robert Bresson had made it, it might have worked. Morris West's 1963 novel, *The Shoes of the Fisherman,* is not a great book, but in spite of flaws like the inconsequential romantic sub-plot, it is interesting and imaginative. And its story of Kiril I (the first Russian pope whose intense sincerity, love for people, discouragements, suffering, and loneliness in high office are main themes) could have been caught in film by director Bresson, whose "Diary of a Country Priest" was so fine. Perhaps even with the lush and often very handsome production George Englund gave the movie version of "The Shoes of the Fisherman," with its magnificent color photography of Rome exteriors and good reproductions of the Sistine Chapel and other Vatican interiors all displayed on a wide screen, Bresson would have made this story of a man, a humble, hard-working man as well as pontiff, a source of inspiration for Catholics and non-Catholics alike.

In writing the script Bresson would, no doubt, have had to change West's novel, as the present scriptwriters did because of events (Vatican Council II, etc.) that have taken place since 1963. Bresson would, I hope, have given us some better dialogue than what's in this screenplay by John Patrick and James Kennaway (and Morris West, who asked to have his contribution to the script—or disagreement about it—removed from the credits). I'm sure Bresson would have done the romantic angle differently—if he left it in at all; and I hope he would have found a better finale than Pope Kiril's startling announcement which will hopefully feed the starving Chinese and avert World War III. Without any doubt, Bresson could have done a better directorial job than was done by Michael Anderson, who handled his good cast well enough but allowed the action to drag too often. Even the big dramatic scenes fail to rise to exciting climaxes. Part of the fault here may be due to editing. "Shoes" is badly in need of snipping, not only because it runs too long (162 minutes), but also because many of the scenes don't end visually when they are actually finished; it's as if editor Ernest Walker couldn't part with any of the shots of cardinals' colorful robes or the crowds in St. Peter's Square. I must say, however, that shots of the crowds shown while the voting for Pope is going on, and later during the coronation ceremonies (taken during the Vatican Council), are extremely impressive and fit the staged photography very well. Two of the film's high points are the scenes during the conclave in the Sistine Chapel and the picture's finale with Pope Kiril's coronation.

Although Robert Bresson usually uses non-professional actors in his movies, I think he would have found the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

first-rate professionals of "Shoes" to his liking. Anthony Quinn is excellent as Kiril Lakota, the Russian priest imprisoned for 20 years, freed, brought to the Vatican, made a cardinal in spite of his reluctance to accept this honor, and later elected pope. Quinn succeeds in giving Kiril the humility, strength, warmth and sincere love for mankind necessary to the role. He looks and acts exactly right. As the younger priest who is one of Kiril's problem children, Oskar Werner is fine, as always, although he almost always seems to be playing the same part; this time he's an ill and long-suffering Jesuit, a scientist and philosopher who's written 10 books—unpublished because his thought is considered dangerous to the faith. Based perhaps on Father Teilhard de Chardin, this Father Telemond becomes a close friend of Kiril, who suffers with him when the Church refuses to recognize his writings. Outstanding among the many cardinals are Vittorio De Sica, as the kindly Rinaldi, and Leo McKern, as the stern Leone motivated by jealousy but stronger in his zeal after he confesses his errors.

It is interesting and commendatory that "Shoes" has done the Russians so well. Laurence Olivier injects a touch of humor in his role as the tough Premier, the man responsible 20 years ago for Kiril's imprisonment and responsible now for agreement with the Vatican to free the priest. Little does he realize that Kiril will become Pope and intermediary between Russia and China. Also effective as Russians in smaller roles are Clive Revill and Frank Finlay. Unfortunately Burt Kwouk plays the Chinese Chairman like an old fashioned villain, but he does make the point to Pope Kiril that the Chinese are starving and there'll be atomic war—unless, unless. It isn't really the fault of the actors involved in the unnecessary romance that they appear to such disadvantage. David Janssen is OK as a TV newsman, but as the husband of Barbara Jefford and lover of Rosemary Dexter, he is as absurd as the role itself. It could only have been included in "Shoes" to get some attractive women into the picture.

It is difficult to tell how "The Shoes of the Fisherman" will be received. Highbrows will certainly look down their noses. Lowbrows will eat up the sentimental touches and the beautiful scenes of ritual and pomp. Middlebrows will, as usual, be divided—and probably come closer to being correct in judging the picture. I, for one, wish it were better and had been made by Robert Bresson. That isn't asking too much, is it?

PHILIP T. HARTUNG

HOLY SPIRIT ISSUE

Copies of the November 8 issue, *Commonweal Papers #3: Holy Spirit*, are now available for bulk orders.

1 to 9 copies, 75 cents each

10 to 19 copies, 50 cents each

20 or more copies, 40 cents each

Postpaid; institutions may ask to be billed on orders of 10 or more copies; payment should accompany all other orders.

Address: Circulation Dept., Commonweal, 232 Madison Ave., New York, N.Y. 10016.

● ● ● ● ● ● ● ● ● ● ● ● ● ●

JOSEPH BEATTY

SUMMER IN CORPUS CHRISTI 1953

Thursday morning I walked the water on the jetty,
The breakers licking at my feet, hounding themselves in,
Foaming on the beach. One hour before in the last pew
At St. Salvador's on the feast of the Ascension with mother
I prayed my heart out for blues. My rosary was a stringer
Of fish shaped like beads. I stroked them like Aladdin
While Peter and Mark on the side altar rocked their boat
with fear.

I cast for bluefish, fresh from church on this holiday.
I held hope in my heart like spare bait and waited.
Now and then, blowfish, unwelcome relatives, grew fat
On my feast of squid. Perch, like the poor, were with me
Too much. I cut them in half and crabbed with their heads.

But no blues. The sun in my eye pesky as yellowjacket
Making motions across the bay across the sky
Like the Devil in disguise, keeping all the blues down in
the sea.

My heart beat back and forth against my rib net. I had
Blues inside me surely as the wafer Jesus from the deep
Chalice at St. Salvador's. I wanted to speak to them,
To break through whatever surface kept them from rising.
Into the sun again and again I flickered my faithful words
With my flyrod to the breakers to the blues profound
And good-willed who understood what was at stake in
being twelve
And bringing something back.

They did not rise. All the while, fiddler crabs
Played over the perch like mice with the cat away. They
undressed
It of flesh so when I looked down, there were the bones,
bare.

Later, in a bungalow on stilts amid the constant slap of tide,
I answered mother between chews of cheese and sardines
on crackers.
'They were not biting. They did not even flash up from
the foam
With their white bellies.' She spoke of storms at sea,
disturbance
Of the tide, the lack of gulls and wind. Then she confirmed
My sunburn with oil, warning against sunstroke, suggesting sleep.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

Of Christian hope and Christian freedom

Christ and the Moral Life

JAMES M. GUSTAFSON

Harper & Row, $8.00

JOHN GILES MILHAVEN

For those who have been struggling along in the current re-thinking of Christian ethics, James Gustafson has brought out an extraordinarily useful book. I would qualify only slightly the view of James Luther Adams and James Sellers, cited on the dustjacket, that the book is suitable for any who "entertain any serious interest in Christian ethics" or "who wish to begin their quest for answers to problems of the 'new morality' with careful assessment of the Christian tradition." I would hesitate only with someone who asks for the first time, "Is there anything good to read on the 'new morality'?" Him I would rather recommend Louis Monden's *Sin, Liberty and Law,* though even there I would advise that it might be necessary to read first the "Applications to the Pastoral Domain" at the end of the chapters in order to understand the import of the speculative passages. Or, as a first book, I would recommend Joseph Fletcher's *Situation Ethics* as an introduction to one contemporary problematic. On the other hand, with proper direction, Gustafson's book could well serve a discussion group or seminar, even of beginners.

The point is that *Christ and the Moral Life* is mature theology. It demands a reader who has already made the slow and painful acquisition of the way of thinking that detaches and brings sharply into view the basic intellectual questions underlying practical moral problems. Was it Jacqueline Grennan who reminded us that one cannot understand an answer until one has appreciated the question? Presupposing familiarity with ethical questions, Gustafson's service is to survey, lucidly and critically, significant answers given by Christian theologians of the past and present.

All the answers he chronicles are, in fact replies to one central question, "What is the significance of Christ for the moral life?" He does not attempt any comprehensive summary of the ethics of the theologians, and he omits much that they have to say. For example, he records little of the practical applications of the ethicists, whether individual or social. But the one central question he is concerned with is, as he says, vast. Each thinker answers it only by answering certain other questions determined by his individual perspective: the question of the meaning of Christian liberty or of the role of law or of the use of the teachings of Jesus or of the importance of pragmatically verifiable results or of the correlation of the divine and the human.

The vast reach of the small book (275 pages) is seen not only in the complexity of questions discussed, but also in the list of theologians whose positions are presented incisively and with careful documentation: Karl Barth, Dietrich Bonhoeffer, F. D. Maurice, Martin Luther, John Calvin, Augustine, Reinhold Niebuhr, John Wesley, F. D. E. Schleiermacher, Gerald Gilleman, Dietrich von Hildebrand, Bernard Häring, Thomas Aquinas, H. Richard Niebuhr, Gustaf Wingren, Emil Brunner, Rudolf Bultmann, Newman Smyth, Soren Kierkegaard, Joseph Sittler, Thomas à Kempis, William Law, L. H. Marshall, Lindsay Dewar, T. W. Manson, Walter Rauschenbusch, John C. Bennett, Paul Ramsey, to name only those whom Gustafson presents in some detail. The presentation is doubly valuable and impressive in the case of men like Karl Barth and Rudolf Bultmann, whose ethical views are scattered throughout their writings in larger theological contexts.

It would be absurd to fault so far-ranging a survey for its omissions, especially when it makes no claims of completeness. But one could add other answers given recently to Gustafson's central question to the ones he treats. There is the theology of the "basic option," propounded by Karl Rahner, J. B. Metz, Louis Monden and others. A man's acceptance of Christ's grace is seen as taking place in a profound act of freedom that is dimly conscious, is not easily recognizable, and can be made only at rare moments in a lifetime. This would be true for both the professed Christian and the "anonymous" one. The theory has radical ethical implications at least as much for the professed as for the anonymous Christian. It would imply that the fundamental presence of Christ in one who calls himself a Christian will not be found in his overt meditating on the Word of God or in his liturgy or in his express seeking to imitate Jesus of Nazareth or in his religious experience. The essential presence of Christ is at the core of his person in a way he cannot reflect on or objectivize, but which most truly constitutes his life and most potently determines his Christian actions. The theory, which is gaining ground in Catholic moral theology, would, therefore, give a new interpretation of the significance of Christ for the moral life, just as it has to give a new significance to surface elements of the Christian life, e.g., belonging to the Church, knowing Jesus, receiving the Sacraments.

Princeton Gestalt Center

SELF-RECOVERY and reintegration through *staying-with* and letting your feelings *happen*, rather than *talking-about* yourself. Join an Encounter-Group weekend workshop.

DEC. 13-14 JAN. 17-19 FEB. 14-16
Cost, $25. Write: DAN SULLIVAN, Box 515, Cooper Station, New York, N.Y. 10003, or phone: 609-924-7197.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Similarly, one could add a footnote to Gustafson's remark, "To some extent the question that is central to the book is a question many are not asking today in their celebration of secularity." This may well be, but at least some who celebrate secularity—I am thinking of Helmut Thielicke, Friedrich Gogarten, Harvey Cox, and the Dietrich Bonhoeffer of the prison days—seem to me to grasp the question in an up-to-date and rewarding way. And Bonhoeffer gives an answer that is to be taken seriously when he concedes the ethical autonomy of man, insists that "we have to live in the world *etsi Deus non daretur,*" and yet suggests how "the Christian hope of resurrection . . . sends a man back to his life on earth in a wholly new way."

James Gustafson closes his book, the product of nine years labor, with his own answer to the fundamental question he has been posing. Despite its brevity (34 pages), clarity and organic progress, it is difficult to summarize, being itself scarcely more than a summary, and this reviewer will exercise the better part of valor. Here, as in his survey of other theologians, those who have been wrestling for some time with fundamental problems of Christian ethics will best appreciate the richness and density of what he is saying, the perceptiveness and balance with which he can, in a single sentence, cast light on a confused point, bring out lucidly a pertinent nuance, or harmonize disparate points of view. Here, as in the survey, Gustafson's irenic, undramatic tone veils high-quality theological criticism and a personal synthesis of the first order. Moreover, the centering on Christian hope and Christian freedom fits well the spirit of our times. One trusts James Gustafson will keep his promise that "this systematic development will be continued in subsequent publication."

Progress, Coexistence, and Intellectual Freedom

ANDREI D. SAKHAROV

W. W. Norton, $3.95

JAMES CRITCHLOW

Speaking recently to some 400 faculty members and students, M.I.T.'s President Howard Johnson called the subject of this book "perhaps the most important long-range idea facing the world." The iconoclastic essay on the perils and hopes of mankind written by the eminent Soviet nuclear physicist Andrei D. Sakharov (with the participation of other members of his scientific community) saw print for the first time last July, in the pages of the *New York Times*. It is now available in book form, enhanced by Harrison Salisbury's introduction containing a fascinating biography of the author, a helpful set of notes keyed to the text, and an Afterword, *pour faire le point*.

The 47-year-old Sakharov, who has been kept shrouded in mystery because of the secrecy of much of his work, is revealed as a *Wunderkind* who was elected to the USSR's Academy of Sciences at the age of 32, a major contributor to the startling scientific breakthroughs which speeded development of the Soviet H-Bomb, and in his mature years a man who has been able to make his influence weigh heavily on the liberal side in domestic political and social issues.

Sakharov's worried plea for international co-operation to forestall the nuclear and other calamities which he sees as imminent has not been published in his own country, or even referred to publicly, but it has clearly been a cause of behind-the-scenes turmoil. Shortly after it surfaced abroad the government newspaper *Izvestiya* sharply denounced the underlying idea that Communist and capitalist systems must someday converge along harmonious and democratic lines, or destroy themselves, but the work was not mentioned directly. It is rumored that Sakharov, by virtue of his status about as immune to reprisals as any Soviet citizen can be, was called in and reprimanded by the Party Central Committee.

The excitement generated in this country, or what there is of it, has also been largely invisible so far. Anyone on Madison Avenue could have told Academician Sakharov that the summer vacation months were the wrong time to reach the American public with a formula for its survival, much less an apocalyptic vision of the alternatives. Another reason for the initial silence here, broken only by an ephemeral colloquy on educational television and some lectures at M.I.T., has been the relative unavailability of the document. That lack is now remedied by the enterprise of Mr. Salisbury and his publishers.

Except for this book, the principal American response to Sakharov has come from scientists. I. I. Rabi, the famous physicist whose involvement with nuclear weapons goes back to Los Alamos days, told an M.I.T. audience that his Soviet colleague's paper compared with the first Sputnik in its potential to affect opinion. Another distinguished physicist, Jerrold R. Zacharias, asserts on the book's jacket that the text "should be the basis of a seminar in every college and university in the country." While it is fitting that the first initiative should come from Sakharov's professional colleagues, his topic is by no means limited to weaponry. He calls for action against hunger, against the soaring threat of pollution on a global scale, and against any form of intellectual restriction or political enslavement. His cry of warning is addressed not only to specialists in these areas, but to every present and future inhabitant of the planet. It will be the shame, and possibly the doom, of our society if it abdicates these responsibilities to its scientists. Vietnam, with all its death and suffering and moral an-

REVIEWERS

FATHER JOHN G. MILHAVEN, S.J., is professor of ethics at Woodstock College in Maryland.

JAMES CRITCHLOW, who returned a year ago from a 13-year assignment in Europe, is an authority on Soviet Affairs.

BERNARD MCCABE teaches English at Tufts University.

MONSIGNOR PAUL HANLY FURFEY is the author of *The Morality Gap* (Macmillian).

FATHER JOHN S. DUNNE, C.S.C., is a professor of theology at the University of Notre Dame.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

guish, is nothing to the horrors envisaged by Sakharov.

In private conversations, Soviet scientists have told their American counterparts that the first requisite for making Sakharov's ideas prevail in his own country is response from the West, the beginning of an earnest and sustained dialogue. This need not come as a formal document. It can consist of replies by all manner of representative individuals and groups. In published or broadcast form these can sooner or later penetrate the upper reaches of Soviet society.

Sakharov's fateful message is summed up in the final sentence of Mr. Salisbury's introduction: "Act now or perish."

What Comes Next

JONATHAN BAUMBACH

Harper & Row, $4.95

BERNARD McCABE

Jonathan Baumbach's new novel reminds me that he wrote *Landscapes of Nightmare*, a widely read critical account of contemporary American fiction. In it Baumbach examines some attempts to explore, as he put it, "the underside of consciousness, to delineate the burden and ambivalence of personal responsibility in a world which accommodates evil—that nightmare landscape we all inhabit." *What Comes Next*'s nightmare landscape is today's New York. Two protagonists, Christopher Steiner, draft-bound student, and Curtis Parks, his pacifist professor, meet, clash and reach a strange crisis in this violent city.

Baumbach's short-jabbing prose, skirting the necessary edge of hysteria, thrusts the violent city at us: the trivial street and subway hostilities—jostlings, shovings, minor accidents, shouts and curses, the heavy daily record of fights, muggings, sex-assaults, beatings-up, killings. The city lives and moves in violence with an orchestration of movies, TV shows, news-headlines, ads, all in the same key, God not dead but, as the city-*graffitti* say, "not feeling very well," and looming behind it all the ultimate violation—Vietnam. All this freshly and fiercely done, out-Nathanael Westing Nathanael West, or more to the point, out-Godarding Godard.

Curtis Parks, academic liberal, carries the "burden and ambivalence of personal responsibility" in his public and private life. He is crippled by it. A petition-signer, a protest-marcher, he is a guilt-bearer, an inadequacy-man with a failing marriage and a large-breasted student girl-friend into the bargain. Lacking and wanting a son he uncomfortably battens upon the sullen and dangerous Christopher—stilted dialogues, maneuverings, snipings back and forth, beautifully done.

Christopher lives violence in fact and fantasy. Crippled by hated parents and by the life that the city has trapped him in, he wanders disjointedly through New York, lost in fantasies of guilty violence and fearful pursuit. That burden is too much for him. Responsibility has gone, and automaton-like, half-impotent voyeur, he haunts Curtis and his girl Rosemary, participating in their guilty life at a distance. When his fantasies begin to turn real, Rosemary is the first victim, of a rape or near-rape, and Curtis and his wife, foolhardy parent-substitutes, are in the direct line-of-fire.

Curtis is working on a book about presidential assassinations; Christopher is obsessed by capital crime and punishment. Curtis, indifferent scholar, is the son of a professional soldier; Christopher, son of an academic, indifferently accepts his imminent drafting. They are mirror-images, one of the other, and as the novel develops the initial clearly-established distinctions between the two personalities and two roles gradually erodes. They both become alienated wanderers in the city, and the ultimate self-destructive acts seem in a curious way to be performed in ritual unison. Throughout the novel Baumbach works to dissolve ugly fact into fantasy, fantasy into fact, so that the nightmare and the reality are convincingly one.

" 'You project your own malice,' he said, and waited, his guard up, for a return punch. Her silence, a new weapon in her arsenal, hit him where he was unprotected. . . ." This is Curtis at grips with his wife. But all the human exchanges are battles. Sex especially: "He tore into her and in six sharp thrusts (like shooting tin cans off a fence) dispatched the burden of his pleasure." *What Comes Next* deals only in violence (one brief important concluding Salingerish scene notwithstanding). An odd effect is to make Rosemary, both men's ever-ready victim, almost not there. An attempt to deepen our notion of her after the rape—"Her horror was not that he had done what he had done, but that she had felt something, had, against herself, wanted him."—seems all wrong. A bit of breathless pop-psychology. Un-Baumbach. Turn instead to the witty shrew he makes of Curtis' wife, or especially Christopher's parents, brief,

Director Wanted

FRIENDSHIP HOUSE, national race relations movement headquartered in Chicago, is seeking a Director. Send resume to:

FRIENDSHIP HOUSE

8201 South Ashland Avenue

Chicago, Illinois 60620

Classified

• RATES 40¢ a word, 12 words minimum. Centered lines $2.40 a line. Discounts: 3 times 5%; 7 times, 10%; 13 times, 15%. Payable with order.

Records

• FOLK-MASS RECORDS. Name it, we'll send it. (—10%, mention Commonweal.) Catalog. CATHOLIC SHOP, Norristown, Pa. 19401.

Mission

• MISSISSIPPI RURAL MISSION needs financial help. Inter-racial apostolate in two-county poverty area. Father Jim Taylor, ST. PETER'S MISSION, Bassfield, Miss. 39421.

Lecture Notes

• UNIVERSITY OF CALIFORNIA, Berkeley Campus, unique lecture notes. Hundreds of courses, taken directly in class by professionals from world-famous teachers. $1-$4. Send for free catalog. FYBATE LECTURE NOTES, Dept. C, 2440 Bancroft Way, Berkeley, Calif. 94704.

WEEK OF PRAYER FOR UNITY, JAN. 18-25. Get your parish involved in Christian Unity. For information on pamphlets, posters, books and a free brochure entitled "Called to Freedom," write: Week of Prayer, GRAYMOOR, Garrison, New York 10524.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

terse, essentially comic creations in the book's typical mode, a sardonic compassion.

The time, place and point of view switches sometimes make it hard to know what comes next. But the point I think is to create the present revising the past in Christopher's mind. His real guilt and imagined guilt, like his real and imaginary parents become irretrievably mingled, just as, again in an essentially comic way, Curtis Parks' guilt makes him feel that everytime he sleeps with Rosemary (which is pretty often) the war escalates. It is the special and really notable achievement of *What Comes Next* to make us accept such conjunctions and such states of mind as real as well as nightmarish.

The Non-Violent Cross

JAMES W. DOUGLASS

Macmillan, $6.95

PAUL HANLY FURFEY

This is an excellent statement of an increasingly important Catholic social philosophy. It is a philosophy far left of center, but most certainly not in the direction of Communism. Rather, it is radical in the sense of being radically Christian. It insists on taking the New Testament seriously. Its manifesto, as a *Catholic Worker* editorial once declared, is The Sermon on the Mount.

This radical Catholic philosophy has two salient characteristics. The first is a conviction that we live in an essentially evil society. Douglass opens his book with the sentence: "To see reality in our time is to see the world as crucifixion." One has only to think of Auschwitz, or Hiroshima, or Vietnam, one has only to think of "the growing reality of mass hunger alongside the growing affluence of military states," to see that this is so. In our day, even more visibly than in the time of St. Paul, "the mystery of iniquity is already at work."

The second characteristic of this philosophy is the conviction that the individual has an obligation to revolt against the encompassing social evil. "In such a world, revolution is not a question and a possibility. It is an obligation and a necessity." But it is hopeless to expect that this revolution can be fostered by national ideologies, whether from the Communist or the capitalist world. "Hungary and Vietnam have proven that each of the opposing ideologies is murderous at its core."

The only sort of revolution that offers hope is one of a very different sort. It must be "a genuine revolution, a revolution of resistance and of life, a revolution that seeks peace by making peace." Such a revolution does not originate among the weak and the suffering. Their strength is in their own weakness, in the poverty and the suffering imposed upon them. This strange power of the weak is well illustrated in Vietnam where the world's greatest military power is unable to subdue a force of poorly armed peasants.

The proposal is to remake society through non-violence and the patient acceptance of suffering, that is, through the non-violent cross. At first glance this proposal may seem quite utopian and unrealistic. However, Douglass has some convincing examples to prove his point, Mohandas Gandhi and Vinoba Bhave in India, for example, or Danilo Dolci in Sicily. Above all, he enlarges on the example of Jesus Christ.

The book is not a unified treatment, progressing logically from point to point. The main thesis is stated in the opening chapter. Subsequent chapters wander from topic to topic in no particular order, although all of them are relevant in one way or another. For example, there is a chapter which defends *Pacem in Terris* from the charge that it displays a deficient understanding of political reality. Another chapter assesses the contribution of Vatican II to Catholic thought on war; Douglass praises the condemnation of total war but is disappointed at the Council's treatment of non-violence.

The ideal of peace involves more than the elimination of war; there is also, for example, the question of intergroup peace. Douglass has a stirring chapter on the sins of Christianity against the Jews. There is an excellent chapter on the theory of the just war. The just-war ethic is less and less convincing to the Catholic conscience and it is gradually being superseded by the non-violent ethic which is being more and more clearly formulated.

There is a treatment of the Christian's proper attitude toward the sword-wielding state. As a citizen, he must strive for human rights through "a suffering, non-violent resistance." There is such a thing as non-violent aggression, that Martin Luther King called "creative tension." The place of non-violence in the current political system is discussed.

Douglass' treatment may be faulted because it proceeds more or less randomly rather than systematically, from topic to topic. It is also perhaps a bit disappointing that his examples of successful non-violent action are taken from such places as India and Sicily. One would like practical advice on the application of non-violent techniques to our current American situation. However, in spite of these minor defects, the book remains outstandingly important. Douglass is eloquent and convincing. His contribution to advanced Catholic social thought is very important indeed.

The Cosmic Christ: from Paul to Teilhard

GEORGE A. MALONEY, S.J.

Sheed and Ward, $6.95

JOHN S. DUNNE

The impressive thing about the thought of Teilhard de Chardin is that he fuses two great images, the evolutionary world of nineteenth and twentieth century thought and the cosmic Christ of Paul's epistles to the Ephesians, Philippians and Colossians. Christ stood at the head of a very non-evolutionary world in Paul's epistles: it was a world divided into three levels, heaven, earth and hell. In Paul's imagery Christ descended from heaven to earth, and from earth into hell; then he ascended from hell to earth, and from earth into heaven. Thus Christ broke down all the barriers between heaven, earth and hell and reconciled all things with one another and with God.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The evolutionary world of nineteenth and twentieth century thought, on the other hand, was headless, or rather it grew its own head as the earth evolved. First there was only matter; then there was life; and finally there was mind. Only when mind evolved did the evolutionary world finally acquire a head. When it had acquired a head, the human mind, it became capable of directing its own course. The question remained, though, which course to take? Which way was evolution to go from here?

It was here that Teilhard saw Christ's place in the evolutionary world. Christ was to point the way to the evolutionary future, to point the way not merely by his doctrine but by his own person. He was the evolutionary future already present. Christ rather than Nietzsche's superman was to be the guiding image of human development. And by effectively giving this direction to human evolution Christ was to be the focus and center of the evolutionary world.

All of this comes to an image, an image integrating the cosmic Christ into the evolutionary world. It is the kind of image which goes before insight and idea, not the kind which serves merely to illustrate an already existing idea. I think this is a point whch has been commonly missed by Teilhard's critics and also very often by his supporters. The critics have it that his thought is neither science nor philosophy but merely imagery. This is quite true, but one must realize that scientific and philosophical ideas are the results of insight into image. What Teilhard has done is create a fresh image of the world and thus make possible a whole series of new insights.

In his new book, *The Cosmic Christ: from Paul to Teilhard,* Father George Maloney has endeavored to demonstrate the continuity of Teilhard's view with the tradition of cosmic Christology going back to Paul. He has not attempted to offer new interpretations of Paul or John or the Greek Fathers or Teilhard but only to show their continuity. As a result the book appears to be more of a presentation than an inquiry. It could be reassuring for one who wishes to share Teilhard's vision of Christ but who is doubtful about its compatibility with traditional Christianity.

The relationship between Teilhard and Paul is more significant, I believe, than the author realizes. The significance I am thinking of appears, however, only if we try to elicit the idea latent in Teilhard's image of Christ and the evolutionary world. If Christ were to be the guiding image of human evolution, what course would evolution take?

St. Paul has it that Christ went through a "kenosis," emptying himself of the form of God, taking the form of a servant, and humbling himself to the extent of suffering death. Does this mean that man's evolution would have to become a kenosis, an emptying himself of claims to divinity and of the desire to be God? If so, the evolutionary future of man is at once darker and brighter than is ordinarily anticipated in evolutionary views, darker because of the kenosis, brighter because the other side of the kenosis is the exaltation.

CORRESPONDENCE

(Continued from page 367)

has freely chosen to accept and endure great difficulties can be the source of truly great happiness as well. Happiness is not to be found in freedom *from* excessive responsibilities. It is instead the result of our freedom to *be* responsible up to the limit of our abilities—and, preferably, a little beyond. True, we have to be able to recognize our limits —which is why some form of contraception is sometimes, perhaps often, necessary. But our society's false standards of comfort and necessity, which keep people either from having children or from caring deeply and *actively* about the welfare of all other children (and all other human beings) are the actual opponents of Christianity and of love itself. Family limitation is good or bad depending upon its use and its goal, not on its physical "propriety."

The Pope's encyclical is a failure precisely because it does not challenge us *enough*, and in the right directions. It concentrates on biology, not on love. The only satisfactory response of Christians today is not to get bogged down any further on sex (Pope Paul and Cardinal O'Boyle notwithstanding), but to get on with the real issues of service and love for others, which brought Christ—and will bring us—to both crucifixion and eternal life.

MRS. RUTH B. MOYNIHAN

Christmas Boycott

Albuquerque, N. M.

To the Editors: The Catonsville and Milwaukee groups are lights on the mountain for the rest of us. If we cannot imitate their particular action, other ways are possible. I propose . . . an economic boycott. . . . [of] gifts for Christmas and . . . the delicacies, drinks and decorations that we have come to consider necessary to honor the birth of the Prince of Peace. . . .

ELLEN DOHERTY

Ghettos.

If our cities don't get help, they may soon be nothing but.

Together we can remake our cities. We will. We must. If you think there's nothing you can do to help, think harder.

FOR MORE INFORMATION, SEND FOR "THE TURNING POINT." WRITE: URBAN AMERICA INC., BOX 6087, WASHINGTON, D.C. 20005

ADVERTISING COUNCIL

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Commonweal is sharp, blunt, vigorously written, and full of resounding, even clashing opinions. It is everything a first-rate journal of opinion should be.

That was the opinion of the Catholic Press Association in 1967. What was true in '67 was true in '68. We plan to make it even truer in 1969. Give your friends and relatives a Christmas gift that can be welcomed week after week, enjoyed the whole year long.

CHRISTMAS ORDER FORM

12/13/68

Please send these friends gift subscriptions at the special Christmas Rates: 1 Subscription, $10; each additional, $8

(Add $2 for postage outside U.S. and Canada)

Name
Street
City, State, Zip
New ☐ Renewal ☐

Name
Street
City, State, Zip
New ☐ Renewal ☐

Name
Street
City, State, Zip
New ☐ Renewal ☐

MY NAME IS
Street
City, State, Zip

COMMONWEAL, 232 Madison Ave., New York, N. Y. 10016 212-MU3-2042

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED